

It is better to have a heart without words
than words without a heart. John Bunyan

# Teacher

*One of our greatest faults is dwelling upon the faults of others.* As we evolve, we are given many trials, and one of the most common tests prepared for us is the opportunity to refrain from calumny. If we speak about others without thought of controlling the feature, we fail to recognize the situation as a trial.

Men without substance thrive upon slander.

The best way to accept weaknesses of others is to accept one's own.

One must make unremitting efforts to control gossip.

False personality uses the first and second lines of work to avoid third line of work by engaging in idle talk. Balance is difficult to achieve as it requires common sense, and as Voltaire acknowledged, *Common sense is not so common.*

Reducing others reduces oneself.

Calumny is a result of an indolent mind.

When you must speak of people, do so as though they were standing next to you. This will insure you of not being ashamed of your statements.

Humiliating situations strengthen one's character, and men are afflicted with features to create humility. In this regard the Apostle Paul wrote, *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distress; for when I am weak, then am I strong.*

Men who praise effusively do so to mask their slander.

One's machine relieves boredom and tension through gossiping.

One realizes one is asleep only in retrospect. One must accept responsibility for one's actions, whether awake or asleep.

When news travels slowly within the School, I am pleased as this reflects work on controlling gossip.

The female machine is more prone to gossip than the male machine. Our School represents an ark, and so both sexes are included within the Teaching. As work on being progresses, the tendency to detract from others is greatly minimized.

Man's chances of liberation are remarkably slender; yet one is bereft of hope if one's life is governed by wrong actions such as slander.

By speaking derogatorily about others, the machine errs in elevating itself. Paradoxically, when one speaks poorly of another, one is less than the person discussed. Gossip is a common negative expression of a man number four, and each has this feature to a greater or lesser extent. Some have more ability to control the feature than others as men are not of equal being. Each will be given trials in which calumnious subjects arise so that one may refrain from this imperfection within one's being.

C Influence sometimes has the subject of one's slander standing near one unbeknown to him who slanders.

*We are harsh with others because we are disappointed with ourselves.* One pitiful dimension of false personality is that in addition to reducing oneself, it attempts to reduce others, for it is an everlasting law that the lower endeavours to consume the higher.

As brilliantly as man's mind can soar, even so he remains benighted enough to belittle others.

The world is a tragedy characterized by bickering and narrow thinking.

Learn to use your time industriously, for man's natural inclination is to waste time, chiefly through idle conversation.

No eminent man relies upon being honoured within his own lifetime.

When one maligns another or listens to slander, one is in the dregs of one's being.

O living truth,
within the silent eyes;
Thou dost surpass the tongue,
and all its stammering lies.

It is useful to ask oneself, *Do I wish to sacrifice self-remembering for slander?*

Speaking unfavourably about other people or events is a negative emotion, and the subject often concerns what one dislikes in oneself; *one projects one's own failings upon others.*

One can impart counsel but not conduct.

In its extreme forms, slander is responsible for the martyrdom of eminent men. Socrates was a victim of this lamentable dimension of human nature, and during his confinement, before accepting the hemlock, said, *Envy and calumny have destroyed many good men and will destroy many more, for it is not likely that it will stop at me.*

A work 'I' that is effective for me says, *Try to avoid complaining, criticizing and condemning.* Judgemental 'I's about others come from our false personalities and buffer our inability to remember ourselves.

The interplay of features between people initiates a descending spiral. Once it has commenced, it is difficult to check.

Conscience is a nascent quality in a man number four, and if our mechanicality continues to abuse it, conscience will die.

When we observe a weakness in the being of another and we ignore the same weakness in ourselves, we are less able to correct our areas of mechanicality because vanity has ascended within us.

People who are emotionally-centered may find gossip more attractive because the subject of people is of particular interest to them. If one does not have much difficulty in this area, one can aid those who do by offering photographs from a place of understanding rather than from an attitude of judgement.

One can photograph the element of judgement in gossiping. Frequently higher forces arrange a situation to elicit from one the same weakness that one has judged in another.

Many of us experience fear of becoming dull, and such fear is in false personality. We are afraid of losing attractiveness. *We will not lose genuine friends by relinquishing our false personalities.* Instead we will cultivate real friendships by minimizing that aspect of our being.

The 'I's which belittle others silently as well as audibly are related to the feature of vanity.

We can endeavour not to harbour negative attitudes toward others by photographing the justifications which sustain gossip. When we speak about other students, we are not comprehending how few of us there are. Such understanding may nurture a different level within us and may in turn aid us in realizing the extent to which negative attitudes affect our possibilities.

Speaking negatively about others reveals our own lack of unity.

We lose ourselves when we become identified with another person or anything else external.

Sometimes we do not recognize the harmful effects of gossip until we have indulged in it. It is doubtful that we would preface a conversation by stating the aim, *I am going to say something which will harm another person.* And yet this is the result of many conversations.

# Fellowship Students

Gossip stimulates unfavourable curiosity about others. One can creatively describe a set of circumstances without mentioning names.

If we attempt to divide our attention and to be present when someone has begun to gossip, we may begin to discern the feeling of higher parts of centers in our machines. This feeling, if photographed, can continue into the next moment which is a new opportunity for self-remembering. In time, the machine becomes disinterested, as *one needs to be identified for gossip to be attractive.* The higher parts of one's machine prefer work ideas to gossip.

Gossip does not fill our centers profitably.

One gathers information in order to form topics of slander.

If one is tempted to speak ill of another person, it is useful to remember, *There but for the grace of the Gods go I.*

Gossip functions as a buffer to being with another person.

The machine enjoys speaking poorly of others as it can be pleasurable; yet gossip contains malice, and one enjoys it in sleep.

# Fellowship Students

One can notice that the topics of rumors are limited and habitual. The same themes circulate often about different people.

What one does against other people in the work either by suggestion or example is criminal *because one's aim is to help and not to hinder.*

It is difficult to avoid speaking even if one does not have something useful to say. Our machines speak in order to occupy space, and the lesser elements of the emotional center enjoy dwelling upon the character of others. Sometimes we have to allow silence when we are together. When there is nothing of merit to speak about, a natural and graceful pause is pleasant in conversation.

Gossip usually originates from the jack of hearts and is an example of tramp within the emotional center.

The machine desires to be esteemed if it has a fragment of gossip, since it thinks it possesses something of value.

Gossip undermines the harmony of the School by bringing attention to petty thoughts. We must work together in order to retain and develop a high regard both for each other as fellow students and for the School.

*Why is thy mind so entangled*
*that thou slackenest thy pace?*
*What is it to thee what they whisper there?*
*Come after me and let the people talk.*
*Stand like a firm tower*
*that never shakes its top for blast of wind.*

Dante Alighieri



One of the four principal weaknesses in our machines is unnecessary talking.

Only when you are able to keep silent and keep something to yourself can you accumulate more knowledge or material.

Talking can be awakening and it can be sleep.

Your neighbour's business does not concern you. Ordinary curiosity is weak and foolish.

You can speak for the sake of speaking, or you can *make* yourself speak, with effort.

By being responsible for our actions, we can begin to escape the law of accident.

We judge other people because we assume we are all capable of *doing*. How can we *do* if we are not even aware of what we are doing?

If one wishes to develop consciousness and improve functions, from the beginning of self-observation one is advised to observe functions which are not only useless but definitely harmful. For instance, in observing oneself, particularly in observing one's emotional functions, try to stop as much as possible all expressions of negative emotions.

# Eminent Men

Truth is generally the best vindication against slander. *Abraham Lincoln*

Gossip is mischievous, light and easy to raise, but grievous to bear and hard to eliminate. *Hesiod*

Be thou familiar, but by no means vulgar. *William Shakespeare*

For slander lives upon succession,
Forever housed where it gets possession. *William Shakespeare*

Be not thy tongue thy own shame's orator. *William Shakespeare*

There is not the least thing can be said or done, but people will talk and find fault. *Miguel Cervantes*

In blaming others, fools their folly show,
And most attempt to speak when least they know. *Ludovico Ariosto*

Socrates was killed by vermin, wicked, ungodly men. *Marcus Aurelius*

Truth is not stimulating enough to those who depend upon the characters and lives of their neighbours for their amusement. *George Bancroft*

# Eminent Men

Nature hath given man one tongue and two ears that we may hear twice as much as we speak.

*Epictetus*

If anyone tells you a person speaks ill of you, do not make excuse about what is said, but answer: He was ignorant of my other faults else he would not have mentioned these alone.

*Epictetus*

It is much easier to be critical than to be correct.

*Benjamin Disraeli*

Who is angry at a slander makes it true.

*Ben Johnson*

To recite our infirmities and vexations can amuse no one.

*James Watt*

I will speak ill of no man, not even in matters of truth; but rather excuse the faults I hear charged upon others, and upon proper occasion speak all the good I know of everybody.

*Benjamin Franklin*

There would not be so many open mouths if there were not so many open ears.

*Joseph Hall*

You ought not to practice childish ways, since you are no longer that age.

*Homer*

# Eminent Men

I am too aware of mine own imperfections to expand upon the failings of other men.
*Andrew Marvell*

We are well aware that faults are more easily recognized within the works of others that within our own, and often in blaming the small faults of others we will ignore the great ones within ourselves.
*Leonardo da Vinci*

Thus when to speak we most desire
The more we find we must be dumb.
*Raphael Sanzio*

Believe nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it.
*William Penn*

At every word, a reputation dies.
*Alexander Pope*

To err is human; to forgive divine.
*Alexander Pope*

To persevere in one's duty and be silent, is the best answer to calumny.
*George Washington*

O, what a tangled web we weave, when first we practice to deceive.
*Sir Walter Scott*

No one is safe from slander. The best way is to pay no attention to it, but live in innocence and let the world speak.
*Molière*

Search thine own heart:
What paineth thee
In others, in thyself may be.
*John Greenleaf Whittier*

We should only utter statements so far as they can benefit the world. The rest we should keep within ourselves, and they will diffuse over our actions a luster like the mild radiance of a hidden sun.
*Johann Goethe*

Man's want of character has deprived the world of great results and himself of his own self esteem.
*Johann Goethe*

Life appears to me too short to be spent in nursing animosity or registering wrong.
*Charlotte Brontë*

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt and the misery that the other would inflict comes back on himself.
*Buddha*

Fellowship of Friends

## SONNET LXX

That thou art blam'd shall not be thy defect,
For slander's mark was ever yet the fair;
The ornament of beauty is suspect,
A crow that flies in heaven's sweetest air.
So thou be good, slander doth but approve
Thy worth the greater, being woo'd of time;
For canker vice the sweetest buds doth love,
And thou present'st a pure unstained prime.
Thou hast pass'd by the ambush of young days,
Either not assail'd, or victor, being charg'd;
Yet this thy praise cannot be so thy praise,
To tie up envy, evermore enlarged:
If some suspect of ill mask'd not thy show,
Then thou alone kingdoms of hearts shouldst owe.

WILLIAM SHAKESPEARE